one or two of the Universities and medical Schools: and their natural ability reasserted itself.

Perhaps it is not altogether a coincidence that the rebirth of medical studies dates from this period; for it is no exaggeration to say that the world is indebted to Jewish workers for a very considerable proportion of modern medicine. It may be added that a remarkably large number of the eminent Jewish physicians of the nineteenth and twentieth centuries were Germans, just as a particularly large number of the eminent German physicians were Jews. German Jewry has, in fact, provided the world with a disproportionately large quota of its relief from suffering. To say that Jews dominated German medicine is an irrelevance. Jews took their share, and more, in the activities which were carried on in Germany, and assisted to bring them to their high level. To resent this participation, or to submit the proportions involved to microscopic examination, is absurd.

It is not intended to give here a detailed analysis of the Jewish contribution to modern medicine—indeed, it is impossible to disentangle the various strands in a complicated science—but simply to indicate some of the most remarkable contributions for which Jews have been immediately responsible.

Modern therapeutics are to a large extent dependent on the comparatively new science of bacteriology. In Classical times, and throughout the Middle Ages, the doctrine of spontaneous generation had obtained—that

is, the idea that under certain circumstances living organisms and life could come into existence from inanimate nature, without any outside agency. This conception was destroyed by Ferdinand Cohn *(supra,* pp. 187-8)—a botanist, but one whose researches had far-reaching implications on medical science. His studies of the development of